

“creditor” to the debtor]. (Er-Rághib, TA.) And **مُغْرَمٌ بِشَيْءٍ** *Eagerly desirous of a thing; fond of it; or attached to it; syn. مَوْلَعٌ بِهِ*; (Mṣb, K, TA;) and **حَرِيصٌ عَلَيْهِ**; (Har p. 585;) *not having patience to refrain from it.* (TA.) — See also **غُورٌ**.

**غرم**

**غُرْمُولٌ** The penis, (S, O, K,) in an absolute sense: (TA:) or a large and flaccid penis before its prepuce is cut off; (K;) thus says AZ: (TA:) or it is said to be of a solid-hoofed animal: but mention is made in a trad. of the **غُرَامِيلُ** of men [in relation to whom, however, it may perhaps be used in this instance by way of comparison]. (TA.)

**غرنق**

**غُرْنَقَةٌ** An amorous playing with the eyes. (Ibn-'Abbád, O, K.)

**غُرْنَاتِقٌ**: see **غُرْنَيْقٌ**, last sentence.

**غُرْنُوقٌ** is held by the author of the K to be wrongly mentioned by J in art. **غروق**, on the ground of the saying that the ن is radical; and IJ says that Sb has mentioned **غُرْنَيْقٌ** among quadriliteral-radical words: but there is a difference of opinion on this point; for AḤei asserts that the ن in **غُرْنُوقٌ** and in all its dial. vars. is augmentative. (TA.) — See **غُرْنَيْقٌ**, in two places. — Also sing. of **غُرْنَاتِقٌ**, which signifies † *Certain trees*: (Abou-Ziyád, O, K:) or, as also **غُرْنَاتِقٌ**, sing. of **غُرْنَاتِقٌ**, which signifies the *tender sprouts at the root, or lower part, of the عَوْسَجُ [or box-thorn]: (AA, O, K:) likened to a tender youth, because of their freshness and beauty: (TA:) or **غُرْنُوقٌ** signifies a *tender and concealed plant*; (K, TA;) or, accord. to one copy [of the K], a *tender, spreading plant*: mentioned by AḤn. (TA.) — And † *A lock of hair much twisted*: (Lth, O, K:) or, accord. to IAḥr, a *forelock*: so in the phrase **جَدَبَ غُرْنُوقَهُ** [He pulled his forelock]: and **نُغْرُوقٌ** signifies the “hair of the back of the neck.” (O, TA.)*

**غُرْنُوقٌ**: see the next paragraph, in two places.

**غُرْنَيْقٌ** (S, K) and **غُرْنُوقٌ** and **غُرْنُوقٌ** (O, K) A certain aquatic bird, (S, O, K, TA,) long in the neck (S, O, TA) and in the legs, (TA,) white, (O, K, TA,) or black: (K, TA:) [app. the white stork, *ardea ciconia*; or, accord. to some, the black stork, *ardea nigra*:] or, accord. to IAmb, the males [or male] thereof: (TA:) or the first, (O, K,) as also the second, (K,) signifies the **كُرْكَيْ** [or Numidean crane, *ardea virgo*]: (Aḥ, O, K, TA:) or a certain bird resembling this: (ISK, O, K, TA:) pl. **غُرْنَاتِقٌ**. (O, TA.) It is related of the Prophet that [when he was reciting the words of the Kur (liii. 19 and 20), “Have ye considered El-Lát, and El-'Ozza, and Menáh, the other third?”] the Devil put into his mouth the saying **تِلْكَ الْغُرْنَاتِقُ الْعُلَى** [Those are the most high cranes, as though meaning cranes, for the Numi-

dian crane is remarkable in the East for its superlatively-high flight]; referring, as IAḥr says, to the idols, which were asserted to be intercessors with God, wherefore they are likened to the birds that rise high into the sky: (O, TA:\*) or **غُرْنَاتِقٌ** may in this case be a pl. of one of the sings. expl. in what here follows [but applied to females]. (O.) — **غُرْنَيْقٌ** (O, K, TA, and so in copies of the S) and **غُرْنَيْقٌ** (IJ, TA, and so in some copies of the S in the place of the former) and **غُرْنُوقٌ** and **غُرْنُوقٌ** (S, O, K, TA) and **غُرْنَيْقٌ** (K) and **غُرْنَاتِقٌ** and **غُرُونُوقٌ** (O, K) and **غُرْنَاتِقٌ** (S, K) signify † *A tender youth*; (S;) or a *white, or fair, and comely, or beautiful, youth*; (O, K;) or a *youth white, or fair, tender, having beautiful hair, and comely*: (TA:) pl. **غُرْنَاتِقٌ** and **غُرَانِقَةٌ** (S, O, K) and **غُرَانِقٌ**, (S, K,) which last may be pl. of **غُرَانِقٌ**, agreeably with analogy, (IAmb, TA,) or it may be a contraction of **غُرْنَاتِقٌ**, as such used by a poet. (TA.)

**غُرْنَيْقٌ** and **غُرْنَيْقٌ**: see the next preceding sentence.

**غُرَانِقٌ**, applied to a youth, (K, TA,) and to youthfulness, (TA, and so in the CK instead of a youth,) *Perfect, or without defect.* (K, TA.) And, applied to a woman, as also **غُرَانِقَةٌ**, *Youthful and plump.* (K.) — See also **غُرْنَيْقٌ**, last sentence. — **لَيْمَةٌ غُرَانِقَةٌ** and **غُرَانِقِيَّةٌ** [Hair descending below the lobe of the ear, or descending upon the shoulders,] sleek, such as the wind puts in motion. (Sh, O, K.) — See also **غُرُونُوقٌ**.

**غُرُونُوقٌ**: see **غُرْنَيْقٌ**, last sentence.

**لَيْمَةٌ غُرَانِقِيَّةٌ**: see **غُرَانِقٌ**.

**غرو**

1. **غُرَا الْجِلْدِ** (K,) first pers. **غُرَوْتُ**, (S, Mṣb,) aor. 2, (Mṣb, TA,) inf. n. **غُرُو**, (TA,) *He glued the skin; i. e., made it to adhere with غُرَاءٌ*. (S, Mṣb, K.) And **غُرَيْتُ السَّهْمِ** signifies the same as **غُرَوْتُ** [i. e., *I glued the feathers upon the arrow*: see the two pass. part. ns.]. (TA.) [And accord. to present usage, **غُرَاءٌ**, inf. n. **تَغْرِيبَةٌ**, signifies *He glued it.*] — **غُرَا السَّمَنِ قَلْبَهُ** (K, TA,) aor. and inf. n. as above, (TA,) *Fatness adhered to his heart, and covered it*: (K, TA:) mentioned by ISd. (TA.) — **غُرِي بِهِ** *It adhered to it [as glue or the like]*. (Ksh and Bq in v. 17. [And used in this sense in the S and K as an explanation of **لَنْزَجَ بِهِ**].) — And [hence], aor. **يَغْرِى**, (S, Mṣb, K,) inf. n. **غَرَا** (Abu-l-Khattáb, Mṣb, K, TA) and **غُرَاءٌ** (K, TA,) like **كَسَاءٌ**, but in the M like **سَعَابٌ** [i. e., **غُرَاءٌ**], which J [in the S] pronounces to be a subst., (TA,) *He became attached to it, or fond of it; was eagerly desirous of it; he adhered, clung, or clave, to it; or loved it; syn. أَوَّلَعَ بِهِ; (Mṣb, K, TA;) and **لَنْزَمَهُ**; (TA;) *without his**

*being incited thereto by another*; (Mṣb, TA;) and **بِهِ أَغْرِي** signifies the same, (Mṣb, K, TA,) as also **بِهِ غَرِي**, (K, TA,) each with damm, (K,) and the latter with teshdeed, as is stated in the M. (TA.) — See also 3. — And **غُرِي فُلَانٌ** *Such a one persisted, or persevered, in his anger.* (S, TA.) — **غُرِي** said of what is termed **رَعْدٌ** [i. e. of the water thus termed,] (M, and so in some copies of the K,) or of a **غُدِيرٌ**, [or pool of water left by a torrent,] (so in other copies of the K [but the former is said in the TA to be the right,]) *It became cold, or cool*, (M, TA,) or *its water became cold, or cool.* (K.) — **غُرَوْتُ**, (inf. n. **غُرُو**, S, Mṣb,) also signifies *I wondered.* (S, Mṣb, TA.) [See **غُرُو**, below.]

2. **غُرَاءٌ**: see 1, third sentence. — [The inf. n.] **تَغْرِيبَةٌ** is *syn. with تَطْلِيْبَةٌ* [The daubing, smearing, or rubbing over; perhaps particularly, or originally, with **غُرَاءٌ** i. e. glue]. (K.) — **غُرَاءٌ بِهِ**: see 4. And **غُرِي بِهِ**: see 1, latter half.

3. **غُرَاءٌ**, (S, K,) inf. n. **غُرَا**, (S,) *He made no interruption between the two things*: (S, K:) mentioned by A'Obeyd, from Khálid Ibn-Kulthoom: and hence the saying of Kuthayyir,

- إِذَا قُلْتَ أَسْلُو فَاصْتِ الْعَيْنُ بِالْيَكَا
- غُرَاءٌ وَمَدَّتْهَا مَدَامِعُ حَقْلٍ

[When thou sayest, “I will be forgetful,” or “unmindful,” the eye overflows with weeping, uninterruptedly, and copious flowings of tears pour into it and replenish it]: AO says that the verb is from **غُرِيْتُ بِالشَّيْءِ**, (S, TA.) — And **غُرَا فُلَانًا**, (K, TA,) inf. n. **مُغَارَاةٌ** and **غُرَاءٌ**, (TA,) *He wrangled, quarrelled, or contended, with such a one*: (K, TA:) mentioned on the authority of AḤeyth, who disallowed **بِهِ أَغْرِي**, inf. n. **غُرَاءٌ**. (TA. [Whether AḤeyth disallowed the latter in this sense or in one of the senses mentioned in the first paragraph is not stated.]])

4. **اغْرَاهُ بِهِ** *He made him to become attached to it, or fond of it; to be eagerly desirous of it; to adhere, cling, or cleave, to it; or to love it*; (Mṣb, K;) syn. **وَلَعَهُ**: (K:) one should not say **غُرَاهُ بِهِ**. (TA. [But one says **بِهِ أَغْرِي**: see 1.]) And **بِهِ أَغْرِي**: see 1. — *He incited, urged, or instigated, him to do it.* (MA, and Har p. 355.) You say, **أَغْرَيْتُ الْكَلْبَ بِالصَّيْدِ** (S) *I incited, urged, or instigated, the dog, to, or against, the object, or objects, of the chase.* (Kull.) — And **اغْرَاهُ بِهِمُ** *He set him upon them, or over them; or made him to have mastery, dominion, or authority, over them.* (Jel in xxxiii. 60.) — **اغْرَى بَيْنَهُمُ الْعَدَاوَةَ** *He occasioned enmity between them*: (Jel in v. 17:) *he cast enmity between them, as though he made it to cleave to them*: (K, TA:) a tropical phrase. (TA.) And **أَغْرَيْتُ بَيْنَهُمُ** [in which an objective complement is understood] (S, Mṣb) i. q. **أَفْسَدْتُ** [meaning † *I excited disorder, disturbance, dis-*